

St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

THE FOURTH SUNDAY OF ADVENT
DECEMBER 22, 2024
8:00 & 10:00 AM

Thank you for your patience with our construction and the limitations in our facilities in the winter of 2024. We will be very glad when our socializing spaces are cleaned up and ready for us to use.

Please remember that our worship time begins with the first note of the organ prelude. This is a time for prayer and preparation for worship. Please do not have conversations with others in the pews during the organ prelude.

ORDER OF SERVICE

PRELUDE: *Nun komm der Heiden Heiland* BWV 659

Johann Sebastian Bach (1685-1750)

The people are invited to stand.

HYMN • 54 “Savior of the nations, come!”

Nun komm, der Heiden Heiland

LITURGY OF THE WORD

Celebrant † Blessed are you, holy, and living One:
People **You come to your people and set them free.**

CANTICLE HYMN 56 • “O come, O come, Emmanuel” (v 1,7)

Veni, veni Emmanuel

COLLECT OF THE DAY

Celebrant The Lord be with you
People **And also with you.**
Celebrant Let us pray.

God made known in the friendship of women, the word of greeting and unseen life enwombed; give us the courage of the teenage mother who brings into the world a song of joyful revolt and a God who needs her love, through Jesus Christ, the one who is to come.

All **Amen.**

Please be seated.

LESSON

Micah 5:2-5a

Lector A reading from the Prophet Micah.
You, O Bethlehem of Ephrathah,
 who are one of the little clans of Judah,
from you shall come forth for me
 one who is to rule in Israel,
whose origin is from of old,
 from ancient days.
Therefore he shall give them up until the time
 when she who is in labor has brought forth;
then the rest of his kindred shall return
 to the people of Israel.

And he shall stand and feed his flock in the strength of the LORD,
in the majesty of the name of the LORD his God.
And they shall live secure, for now he shall be great
to the ends of the earth; and he shall be the one of peace.


Lector Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

THE RESPONSE

Psalm 80 *Ad te, Domine, levavi*

The Refrain is first sung by the Choir and repeated by All, and then as indicated.

Organ: *Everyone:*



Re - store us, O God of hosts; show the light of your coun-ten-ance.

Hear, O Shepherd of Israel, leading Joseph like a flock; shine forth, you that are enthroned upon the cherubim. In the presence of Ephraim, Benjamin, and Manasseh, stir up your strength and come to help us. **Antiphon**

O LORD God of hosts, how long will you be angered despite the prayers of your people? Turn now, O God of hosts, look down from heaven; behold and tend this vine; preserve what your right hand has planted. **Antiphon**

Let your hand be upon the man of your right hand, the son of man you have made so strong for yourself. And so we will never turn away from you; give us life, that we may call upon your Name. **Antiphon**

EPISTLE

Hebrews 10:5-10

Lector A reading from the letter to the Hebrews.
When Christ came into the world, he said,
"Sacrifices and offerings you have not desired,
but a body you have prepared for me;
in burnt offerings and sin offerings
you have taken no pleasure.
Then I said, 'See, God, I have come to do your will, O God'
(in the scroll of the book it is written of me)."
When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "See, I have come to do your will." He abolishes the first in order to establish the second.
And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all.

Lector Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

The people are invited to stand.

GRADUAL HYMN • 438 "Tell out, my soul, the greatness of the Lord!

Woodlands

Please remain standing.

HOLY GOSPEL

Luke 1:39-55

Celebrant

The Holy Gospel of our Lord Jesus Christ, according to Luke.

People

Glory to you, Lord Christ.

Celebrant

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth.

When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord."

And Mary said,

"My soul magnifies the Lord,

and my spirit rejoices in God my Savior,
for he has looked with favor on the lowliness of his servant.

Surely, from now on all generations will call me blessed;
for the Mighty One has done great things for me,
and holy is his name.

His mercy is for those who fear him
from generation to generation.

He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts.

He has brought down the powerful from their thrones,
and lifted up the lowly;

he has filled the hungry with good things,
and sent the rich away empty.

He has helped his servant Israel,
in remembrance of his mercy,
according to the promise he made to our ancestors,
to Abraham and to his descendants forever."

Celebrant

The Gospel of our Lord Jesus.

People

Praise to you, Lord Christ.

Please be seated.

SERMON

The Rev. Philip Major

A brief silence follows the sermon.

The people are invited to stand.

NICENE CREED

The word "creed" comes from the Latin credo, translated here as "we believe." Credo is not simply belief in accurate propositions, but more deeply a sense of relationship or trust—an alternate translation might be "we give our heart," "we trust," "we rely upon." Developed in the fourth century as a means of unifying a divided church, the Nicene Creed has been used by Christians in worship for almost two

thousand years, and connects us to our ancient ancestors in the Communion of Saints. The Creed is used in worship not because it comprises a list of doctrinal statements one must affirm in order to be considered a Christian, but rather as a song of praise and confidence in the Holy Trinity: God in three persons who creates, redeems and sanctifies a holy people.

All

**We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father.
Through him all things were made.
For us and for our salvation he came down from heaven:
by the power of the Holy Spirit he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, and the life of the world to come. Amen.**

The people are invited to stand.

PRAYERS OF THE PEOPLE

Faithful God, we offer our prayers in hopeful anticipation of your Word, as we say,
Lord, in your mercy,
Hear our prayer.

As your church awaits the fulfillment of your promises, grant us perseverance and urgency to continue Christ's mission as we await His coming.

Silence is kept.

Lord, in your mercy,
Hear our prayer.

Sow the seeds of your love throughout this nation and world, that our people and leaders might work towards building a society where all people have an equitable place and the opportunity to thrive.

Silence is kept.

Lord in your mercy,
Hear our prayer.

During this season of anticipation, grant this congregation a discerning spirit that we might confidently follow where you lead, be beacons of hope, and a place of refuge for our neighbors.

Silence is kept.

Lord in your mercy,
Hear our prayer.

Your creation cries out from the devastation of our unsustainable use of its resources. Show us how we might advocate for a holy stewardship of the natural world.

Silence is kept.

Lord in your mercy,

Hear our prayer.

Open our hearts to know the suffering of those who are sick, afraid, lonely or oppressed. Grant them relief, healing, and wholeness. We pray especially for *n*. We also pray for those we name at this time.

The people add their prayers, silently or aloud.

Lord in your mercy,

Hear our prayer.

Grant to the dying peace and rest in your loving care. Grant us and them an entrance into the resurrected life of Christ. We pray especially for *n*. and those we name silently or aloud.

The people add their prayers, silently or aloud.

Lord in your mercy,

Hear our prayer.

Hear the hopes and needs of your people and keep your people in your grace, now and forever.

Silence is kept.

Lord in your mercy,

Hear our prayer.

The Celebrant adds a concluding prayer.

CONFESSION

The people are invited to sit / kneel.

Officiant Let us confess our sins to God.

All **God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.**

ABSOLUTION

Officiant † Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

All **Amen.**

The People are invited to stand.

THE PEACE

Celebrant The peace of the Lord be always with you.

People **And also with you.**

LITURGY OF THE TABLE

The People are invited to stand as the bread and wine for communion and the offering plates are brought forward at the beginning of the offertory.

OFFERTORY

*At the Offertory, we return thanks for God's blessings in our lives and invite you to place your contribution in the offering plate in the main aisle or give by texting 73256 entering **stpaulsyr** (all lower case) and the amount you want to give.*

Celebrant All things come of Thee, O Lord.
People **And of thine own have we given thee.**

The People are invited to sit.

AN ANTHEM: *Linden Tree Carol*

Old German tune arr. Reginald Jacques (1869-1994)

There stood in heaven a linden tree, but tho' t'was honey laden, all angels cried 'No bloom shall be like that of one fair maiden.' Sped Gabriel on winged feet, and passed through bolted portals in Nazareth, a maid to greet, blest o'er all other mortals. 'Hail Mary!' quoth the angel mild, 'Of womankind the fairest: the virgin ay shalt thou be styled, a babe although thou bearest.' 'So be it!' God's handmaiden cried, 'According to thy telling.' Whereon the angel smartly hied up homeward to his dwelling. This tidings filled his mates with glee: 'twas passed from one to other, that 'twas Mary, and none but she, and God would call her Mother.

The People are invited to stand.

THE GREAT THANKSGIVING, Eucharist Prayer B

Celebrant The Lord be with you. *People* And al - so with you.

Celebrant Lift up your hearts. *People* We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth . . . Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

**8:00 Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Celebrant

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

All

Therefore, according to his command, O Father

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

Celebrant

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

All

Amen.

Celebrant

As our Savior Christ has taught us, we are bold to say,

THE LORD'S PRAYER

All

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE BREAKING OF THE BREAD

The breaking of the bread symbolizes the activity whereby God emptied Godself of divine power for purpose of reconciling Godself with us. We have no words to accurately describe this divine activity, thus a period of 10-15 seconds of silence is kept following the breaking of the bread and before the singing of the Fraction Anthem.

FRACTION

8:00

Celebrant
People

Alleluia. Christ our Passover is sacrificed for us.
Therefore, let us keep the feast. Alleluia.

10:00 Hymnal S-154

From *New Plainsong*; David Hurd (b.1950)

The people are invited to be seated.

You are invited to consume the consecrated bread immediately after you receive it. If you choose to receive the wine, drink directly from the cup. Gluten-free wafers are available. Please ask the communion minister. The sacrament of communion is complete if the bread or wine is received; it is not necessary to receive both.

During the distribution of communion, Prayers for Healing and Wholeness may be offered at the Peace Altar.

COMMUNION HYMN • 265 “The angel Gabriel from heaven came”

Gabriel’s Message

The People are invited to stand.

Officiant
All

Let us pray.

God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.

BLESSING

HYMN • 66 “Come, thou long expected Jesus”

Stuttgart

DISMISSAL

People:

Thanks be to God. Alleluia, Alleluia

POSTLUDE: *Nöel*

Louis Claude Daquin (1694-1772)

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Prayers of the People were written by St. Paul’s prayer leaders.

The Collect of the Day is taken from “Prayers for an Inclusive Church, 2009.”

Please Keep These People in Your Prayers

Destany W., Don I., Ron P., Jane W. and David M.

For those who have died: June Bisson

Our thanks today for the...

Altar Guild: DJ Igelsrud & Tim Simmons

Lay Readers: Barbara Bell / Margaret Sherwin

Ushers: Joe Russo / Ieva & Jim Doyle

Flower Guild: Group Members

Understanding Episcopal Liturgy

#19 Why are some of our prayers called 'collects'?

The word *collect* has historical roots in the Latin word 'colligo' which means 'to gather'. This type of prayer was said in the 4th and 5th centuries as the participants were gathering for the procession into the worship space. Today we think of a *collect* as a gathering of the prayers of the people together into a single, relatively short prayer. When used to describe one of our prayers, *collect* is pronounced with the emphasis on the first syllable.

Many of the *collects* in the Book of Common Prayer are based on earlier version written by Archbishop Thomas Cranmer, author of the very first *Book of Common Prayer* (1549). Cranmer perfected and standardized this type of prayer.

Most *collects* follow a standard four or five-part form. I like to describe *collects* using the four-part:

You - Who - Do - Through

You: We identify the 'you', the one we are praying to.

Who: We identify an attribute of God.

Do: We ask God to do something. (This usually comes right after a semi-colon.)

Through: We connect this petition with some aspect of God's being.

So a simple collect could be like this: "Christ Jesus, who commanded us to love one another; remain in our hearts that we may love others as you loved us, through your Spirit we pray. Amen."

If you have a question about something in our liturgy, I will be happy to answer it. Please ask in person, or send an email to me at revmajor@stpaulsyr.org.

Fr. Philip +

Announcements

- * On the 4th Sunday of Advent, December 22nd, join us for the Greening of the Nave and a cookie exchange following 10 a.m. worship.
- * Annual Reports are due on December 22nd.
- * It's not too late to donate a new, or very lightly used, clean winter coat to be given to a refugee through *Interfaith Works* resettlement support ministry. Please bring these to St. Paul's by December 22nd.

NEW! Construction Updates/Reminders:

Work continues in various areas of the parish house. Please be careful as you navigate around the buildings and do not enter any active construction sites.

- Roofing work continues over the chapel. You may, or may not, enter the parish house through the Chapel Door.
- Continue to use the kitchen door from the parking lot and be careful as you travel through the kitchen area as there are many tripping hazards!
- Window restoration is basically done. Masonry work is nearly complete. All looks wonderful.
- The elevator installation is just about complete.
- The new entrance from the parking lot is under construction. Look for a new video on the Church Website describing this work.
- A bathroom will always be available during construction adjacent to the Sargent Foyer.
- We will offer a tour of the construction once a month. Look for announcements about a date.

Directions for Parking in the Church Parking Lot

You need a decal: If you have a St. Paul's parking sticker on your car we promise to never have it towed.

Sunday Parking: The entire lot is available for members.

Saturday Parking: You may park along the fence or in the contractor area, next to the dumpsters. Please do not park in any other spaces.

Weekday Evenings after 5:00: You may park in any open spaces.

Weekdays before 5:00: Those with limited mobility may find a space to park along the fence. Others please do not park in the parking lot.

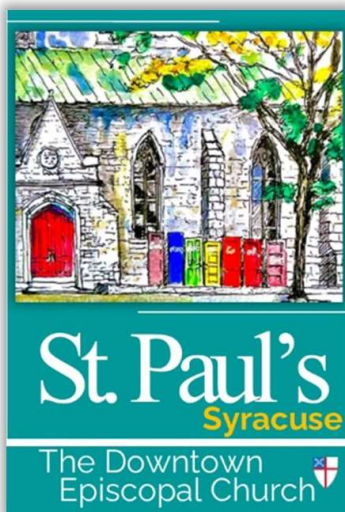
Christmas Services at St. Paul's

The Downtown Episcopal Church

-  **Sunday, December 22nd 8:00 a.m. and 10:00 a.m.**
-  **Tuesday, December 24th 4:00 p.m.**
Family Christmas Service
-  **Tuesday, December 24th 9:00 p.m.**
Music of the Season followed by our
Christmas Choral Service
-  **Wednesday, December 25th 10:00 a.m.**
Christmas Day Service
-  **Sunday, December 29th Single Service at 9:30 a.m.**



220 E. Fayette St. Syracuse



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